PRINCIPLES MADE PRACTICAL:

OR,

Directions for plain Chriſtians to Pray upon moſt occaſions, and to prepare themſelves for the Lord's Table; by the Uſe and Knowledg of the *Shorter Catechiſm.*

A Deſign different from any before extant.

John 13. 17.

If you know theſe things, happy are you if you do them.

LONDON,
Printed for *Jonathan Robinſon* at the Golden Lion in St. *Pauls* Church-yard, 1674.

BIBLIOTHECA · BODLEIANA

To all thoſe whom God ſhall direct to peruſe this Book, and eſpecially the People of &c, for whoſe uſe it was firſt conceived.

The light of ſaving knowledge, and the Life of Grace and Glory, &c.

Beloved Reader,

THere *are three Sins of omiſſion, of a more heinous Nature and provocation of Divine diſpleaſure, than the Ignorant or ſecure do imagine. The firſt is, the neglect of Prayer in Families: the Second is the ne-*

glect of the Lord's Supper ; *the Third is the neglect of, or else the partial preparation for it. To be Prayerless, is to forget and disown God's Soveraignty, Goodness, and Providence in a high degree. To be strangers to the Table of the Lord, is to slacken our Baptismal-Covenant, and is a degree of Apostacy and drawing back from our engagement to be the Lord's. Lastly, to Eat and Drink unworthily and unpreparedly, doth stir up the Lord's insupportable wrath, which breaks out upon us in sicknesses, Diseases and Death. Not to speak of the careless, slothful, prophane, and disobedient among us, many there be, who being convinced of their duty to perform all these things, are discouraged by their inability ; and so knowing that they ought to Worship God in the duties mentioned, but not knowing what or how to do as they ought, they are in perplexi-*

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ty, and under the rebuke of the Word, and their own Conſciences. To ſuch as theſe this Treatiſe may be of uſe.

Now, upon a good occaſion of Diſcourſe with ſome to whom I am ſpecially related, I ſhewed them the uſe they might make of the Short-er Catechiſm, *in which I found them to have been long exerciſed and inſtructed, for their help to perform thoſe two duties, of Prayer and Preparation for the Communion of the Body and Blood of Chriſt, as followeth in this Book. For the ſervice of thoſe who have learned that Catechiſm, but cannot buy other Books, and that either cannot or will not ſpend much time to read many Books, and who may with more eaſe, in likely-hood, be brought to the practice of duties in a way they know, and by means they approve of, than in a way they know not, and by*

other

other methods, though to the same end, this endeavour and design was first thought upon.

The Scope of this little Book is to direct and perswade the plain, but willing and honest Christian, to watch to Prayer, and to continue in Prayer with thanksgiving from day to day, both with others and alone; and to examine and prepare himself for the Lord's Supper, and this, at but little more cost and labour, than the buying and learning of that Shorter Catechism.

The mater of this little Book (answerable to the Scope) are chiefly Directions, shewing how that Catechism learned in child-hood and youth, may be profitable to guide and help them in the practice of those two great duties spoken of, all their daies. And observe, that when you examine your selves for the Communion, you

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try your title, and produce your Evidences for Heaven and Salvation. Yea, by a little ſtudy of this ſhort Body of Divinity, you may both know, whether you are in a ſtate of Grace, and how to come into it, with many other Benefits to your Souls. I have kept as ſtrictly as I could to the very words, & all along to the mater of the Catechiſm, and followed the method of it, except where neceſſity required me to vary it.

I have endeavoured to ſupply what was defective in it, namely that whole Chapter of Trial of our Love, and alſo New Obedience: becauſe you are taught to Examine your Love and New Obedience, but they are not explained, as Faith and Repentance are: therefore that you might not be at a loſs therein, I have ſpokẽn to them, but therein kept to the matter, and often to the words of the Catechiſm. Alſo, I have touched ſome

Questions and Cases which fell in my way, to make the work more profitable. And as I have done that which was not done by any upon this Catechism before, so it will not hinder the sale, or the use of any other Praxis or Exposition upon it; and therefore may be a further help, and by the blessing of God serviceable to them who are of meaner parts, and have less leisure than others to read many Volumes, and offers no contemptible assistance to Christians of a higher form.

Prin-

Principles made Practical

PART I.

Chiefly concerning Prayer.

CHAP. I.

Of the advantages of this Work, of taking out matter of Prayer out of the Catechiſm, and ſhewing whence and how it is drawn.

I Know there are many Forms of Devotion for ſeveral occaſions, but I fear (not without cauſe) all that uſe them do not uſe them to their profit. Such as are not inſtructed in the Subſtantials of Chriſtian Religion, that know not God in Chriſt as Mediator, that are not ſenſible of the ſinfulneſs of Sin, the Corruption of their Natures and Lives, the deſert of Sin, the Covenant

nant of Grace, and the Bleſſings and Benefits of it, muſt needs offer to God the Blind and the Dead. And ſo the Devotion is ſtill in the Book, but hath not caught the Heart. He that Prayeth by another Man's Book without Judgment, and Affection guided by knowledge, gives that to God which coſteth him nothing, but the bowing of his Knees, and the Labour of his Lip: he offers up what he hath not made his own. Again, there are extant many excellent Catechiſms and Expoſitions; but ſome cannot be brought ſo much as to learn them, and many that learn know not how to turn them to their help in Godly Exerciſes: and ſo not knowing the uſefulneſs of them in the progreſs of their Lives, lay them aſide and forget them; or if they cannot forget them, yet not turning the knowledge acquir'd into practice, what they learned with ſome toil in their younger time, is like a ſmall ſtock that lyes by and dead, without return or profit. But if poor Souls will but ſpend ſome time in learning this *Shorter Catechiſm*, they will get acquaintance with great and neceſſary Truths, and by ſuch a Teacher as this little Book is, they may know how to glorify God, and do their own Souls

Good

Good by that Knowledge; and I humbly conceive not without manifeſt profit.

1. As he will ſee his way, ſo he will be taught to walk in it: the way of Salvation is both to be known and frequented. Knowledge and Practice do perfect and make the Chriſtian compleat. We have need both of eyes and feet in our Chriſtian courſe. He who hath the knowledge of a Catechiſm, but doth not walk with God in the duties of Religion, is like a Criple who hath eyes, but cannot go for want of feet and legs. To be taught the Doctrine according to Godlineſs, and to exerciſe our ſelves in Godlineſs by the Application of that Doctrine, muſt needs be profitable.

2. And particularly, by this *Catechiſm* thus improved, wherein the Heavenly Doctrines are cloſely compiled, ſo that you have much Divinity in a little room, conſiderable profit muſt accrue; when by it you may improve both in inſtruction and devotion; you may come to know, and worſhip God by the ſame means.

3. When you find that the matter of Prayer is but the ſame which you Learned, and for the moſt part in the ſame words and phraſes: while you exerciſe your

your ſelves in learning your *Catechiſm* you ſtore up matter for Prayer, and by giving your ſelf to Prayer you preſerve and enliven your Knowledge. And thus you will the better know the way of Salvation by walking in it.

4. You muſt needs grow in your eſteem of *Catechiſms*, when you find what uſe is to be made of them in a Chriſtian Converſation, and by eſteeming *Catechiſms* you ſhall profit by them. I ſpeak not of this *Catechiſm* only you ſee: but of others alſo which may be turned to the further advancement of Religion, among thoſe who have been accuſtomed to them. How could I here run out into a ſad complaint, both for the diſuſe and abuſe of Catechiſing? The groſſer ſort of Men look upon Catechiſing as good for young ones, to exerciſe their tongues and memories: many look upon it as a priviledge, to grow too big and old for Catechiſing; many confeſs they could have ſaid a great deal, but they have forgotten: and ſo we have to do with too many fools and blind in the things of God and their own Salvation, and who may be ranked among them who call not upon God. They who know not the ſweetneſs of Religious duties, remember

member the torment of learning their *Catechism*; and that renders them evil-affected to the Word &Ordinances, as having more of Labour than reward in them. But, when they see a necessity of Praying, and preparing for the Lords Table, they shall not think it too much toil to learn a *Short Catechism*: and surely they cannot be so averse to duties, when they see how the knowledge of a *Catechism* doth enable them thereunto. And this may be hoped for, except all due sense of the necessity of following their everlasting concernment, be extinguished in them; because so little a *Catechism* may be soon learned, and by the often repetition of it, it becomes more familiar to them; and consequently the Duties mentioned cannot be so strange and difficult.

5. This one little *Catechism* thus improved, and made Practical, may serve instead of many Books. I wish every Family in the Land, had at least one Bible for common use, one sound *Catechism* explained, one Treatise of Conversion or Regeneration, which handles the being or constitution of a Christian, another of the Conversation of a Christian, teaching how he ought to Govern himself, in all relati-

relations and conditions; and as I wish all our Congregations to consist of holy Communicants, so that every one would have alwaies at hand some help for self-examination and preparation. Charity well disposed would in few years provide some of these for the poor. This small Book may be useful for the secret and Family duty of Prayer, and the publick duty of Eating and Drinking the Lord's Supper. And if it shall not happen to be given to the Poor, it may be bought for a few pence: and one Book well-studied will turn more to profit, than many slightly used.

And that this small piece may be truly advantageous; be advised,

1. To learn the *Catechism*, and to be ready in the proofs of Scripture.

2. Do not use the forms of Prayer which follow, with neglect of the *Catechism*; that may be but blind devotion.

3. Content not thy self with learning the *Catechism*, without the daily exercise of Prayer with thanksgiving; that knowledge will be but vain and ineffectual without devotion and obedience.

4. Despise not this, because it grows from a *Catechism*, and is but Mans teaching to pray. The service I offer thee by this

this, is no other than to help thee to wood for the Sacrifice; the Spirit of Grace send down his holy fire into thy Heart, that thou mayst be fervent in Spirit, and that thy fervent effectual Prayers may prevail much.

CHAP. II.

Shewing whence and how the matter of Prayer is drawn out of the Catechism, *with a Form or Pattern of Prayer thence deduced.*

THe first duty *propounded to be spoken to, is Prayer*; for your clearer proceeding, observe what Prayer is: *Ans.* to Question 98. *Prayer is the offering up our desires to God, for things agreeable to his will, in the Name of Christ, with confession of our Sins, and thankful acknowledgment of his mercies.* SECT. I.

When you offer up your desires to God, how will you conceive of him? What Titles will you give him? Look to *Ans.* 4. *God is a Spirit &c.* (as followeth in the Prayer)

You

You cannot expect to ſpeed for your own ſakes, nor preſume to go in your own Names, or in the Name of any Creature, Saint or Angel, but in the Name, that is, by vertue of the Mediation of *Jeſus Chriſt*. Here look to *A.* 25. *And in making continual interceſſion for us.*

In your Prayers, you offer up your deſires to God, for things agreeable to his will. What are your deſires? You want all ſpiritual and Heavenly Bleſſings, and temporal good things, which God hath promiſed, and directed us in his Word to ask, particularly in that Prayer, called the *Lord's Prayer*. Particularly, pray for the Application of the Benefits of Redemption, and the Benefits which they who are effectually called partake of in this Life; and what Believers do receive at their Death, and at the Reſurrection ſee from *A.* to *Q.* 30. to the 38. You muſt alſo pray for the means of Grace, by which you obtain theſe Graces, Priviledges and Bleſſings, as the continuance of the *Chriſtian Sabbath* as in the 4. Commandment, *A.* to *Q.* 88. 89. 90. 91. *The outward and ordinary means, &c.* You cannot but deſire the mercies of this Life, ſuch as reſpect your outward Man. What makes

Men

Men outwardly happy; but a competency of the good things of this Life, and prosperity (as far as shall be for God's Glory and our good.) Then Men live happily upon Earth, when every one doth perform his duty, when we enjoy peace, when we live in safety, honour, chastity, good repute, outward wealth, and are content with our own condition, as you may gather from what is contained in the 6. last Commandments.

When you Pray, you must confess your Sins. What Sins? See the sinfulness of that state into which mankind fell, and the several Sins against each Commandment. Make therefore your requests known, with humble confession of your Original Sin, bewail your guilt; the loss of Original Righteousness, the Corruption of your Nature and your many actual Sins, of thought, word, and deed, of omission, or careless performance of the duties required, and of commission of Sins forbidden in each Commandment. See, and search each Commandment, as opened in the *Catechism*, together with the heinousness of your Sins, and the greatness of them with their several aggravations. *A.* 83. 84. *With a thankful acknowledgment of his Mercies.* For

what Mercies? For all Mercies revealed, offered, and received. Particularly, for the Covenant of Grace, for Jeſus Chriſt the Redeemer, for all the Benefits of Redemption, for Grace, for the means of Grace, for outward Mercies, publick, private, perſonal. We offer up our deſires for what we want, and make a thankful acknowledgment of what we have and enjoy. And ſo, the matter of both is the ſame, when you know what to Pray for, you know alſo what to be thankful for. For this, ſee *A.* to *Q.* 20. 21. 31. 32. to 39. *A.* 85, 88. *&c.*

And to humble us in the ſight of God, and to make us earneſt and importunate, let us lay to heart the miſery of our ſtate ſince the fall. *A.* 18. and 82, 83, 84.

Here followeth a form, or pattern of Prayer, framed according to thoſe Directions.

SECT. 2. O God, who art a Spirit Infinite, Eternal, Unchangeable, in thy Being, in thy Wiſdom, Power, Holineſs, Juſtice, Goodneſs and Truth. Although we are not fit to come into thy Glorious Preſence, being both unlike thee, dark and fooliſh, impotent and unclean, guilty and

and corrupt, thou art Graciouſly pleaſed to Command us to draw nigh unto thee, and to ſeek thy Face, in the Name of the the *Lord Jeſus Chriſt* our Advocate, in whom thou art well pleaſed. For thine Infinite Mercies, and for thy Goodneſs ſake, be nigh unto us by thy *Holy Spirit*, through *Jeſus Chriſt*. According to the multitude of thy tender mercies be merciful unto us, and blot out all our iniquities.

A ſhort general Confeſſion.

We humbly confeſs and bewail; that the Covenant being made with *Adam* for himſelf and his Poſterity, we who deſcend from him by Ordinary Generation, Sinned in him and fell with him; and now (O Lord moſt holy and juſt) we are guilty before thee, we have loſt Original Righteouſneſs, and our whole Nature is corrupted, whereby we are apt and prone to all maner of actual tranſgreſſions which proceed from this our Orginal Sin.

We acknowledg, that for our Sin we are juſtly deprived of Communion with thee, and fallen under thy wrath and curſe, and made liable to all the Miſeries of this Life, to Death it ſelf, and to the pains of Hell for ever. Oh! we have daily broken thy Commandments, in

thought, word and deed, and our Sins are very heinous in thy ſight, becauſe of many aggravations.

A large Confeſſion of ſin.

Holy Lord, our Nature is ſo corrupted and degenerate, that we have by acting according to it, tranſgreſſed all thy Holy Commandments. Oh! we have not loved thee with all our Heart, with all our Soul, and with all our Mind; we have not loved our ſelves as we ought, nor our Neighbour as our ſelves. We are bound to keep all thy Commandments, becauſe thou art the Lord our God and Redeemer. But, Oh, we have not known thee, nor acknowledged thee the only true God, and our God, nor worſhipped and glorified thee accordingly. As we have confeſſed thee with our mouths, ſo in our works we have denied thee; we have not worſhipped and glorified thee as the only true God, as God (Infinitly Bleſſed and Glorious) but have robbed thee, and given that to others which is due to thee alone. And have not conſidered in our hearts that thou (who hateſt iniquity) ſeeſt all things takeſt notice of, and art much diſpleaſed with ſuch tranſgreſſors.

We have not received, obſerved, and kept pure and entire all ſuch Religious Worſhip and Ordinances as thou haſt appointed

appointed in thy Word; nor have we conſidered thy Soveraignty over us, Propriety in us, and the zeal which thou haſt to thine own Worſhip.

We have not holily and reverently uſed thy Names, Titles, Attributes, Ordinances, Word and Works, but have often prophaned the things whereby thou haſt made thy ſelf known; neither have we laid to Heart, that though the breakers of this Commandment may eſcape puniſhment from Men, yet thou the Lord our God wilt not ſuffer them to eſcape thy Righteous Judgments.

Glorious and Holy Lord, we have not kept holy to thee ſuch ſet times as thou haſt appointed, not that one whole day in ſeven which is our Chriſtian Sabbath; we have not Sanctified it, by a holy reſting all that day from ſuch Worldly employments and recreations, as are lawful on other dayes, and by ſpending the whole time, in the publick and private exerciſes of thy Worſhip, or onely in the works of (meer) neceſſity and mercy. But on the contrary, we have ſinned by the omiſſion or careleſs performance of the duties required, by often prophaning the day by idleneſs, or that which is in it ſelf ſinful, and by unneceſſary thoughts,

words and works, about worldly employments, or recreations.

And we have not, as we ſhould, conſidered thy merciful allowing us ſix daies for our worldly imployments, thy challenging a ſpecial propriety in the Sabbath day, thine own example, and thy bleſſing of it, all which ſhould have moved us to keep it holy.

Thus have we ſinned againſt thine infinite glorious Majeſty: (we have ſinned againſt Heaven and againſt thee) to theſe great offences againſt thee the Lord our God, we have added many ſins againſt our Neighbour alſo. We have not only failed in performing the duty, which we ow to every one in their ſeveral places and relations, but have (often and many waies) done contrary thereunto; we have ſinned in not preſerving the honour, in not performing the duties belonging to every one in their ſeveral places and relations, as Superiours, Inferiours, and Equals; but have neglected or done many things againſt the Honour, and Duty belonging to every one in their ſeveral places and relations.

We have not been ſo careful and charitable as we ought, to do whatſoever tendeth to the preſervation of our own, and our Neigh-

Neighbour's life; of our own and our Neighbour's chaſtity, in Heart, ſpeech, and behaviour, but have ſinned by unchaſt thoughts, or ſpeeches, or actions. We have not (ſtudied) to procure and further the wealth, and outward eſtate of our ſelves, and Neighbour, but have often hindered both. We have not laboured to maintain and promote truth between man and man, and of our own or our Neighbour's good Name; but have (either by imprudence, inconſiderateneſs, want of zeal, credulity, or ſome corrupt affection) ſpoken, or entertained, what is prejudicial to truth, and injurious to our own and our Neighbour's good Name.

O Lord, we have not been fully contented with our own condition, nor have (alwaies) had a right and charitable frame of Spirit, towards our Neighbour, and all that is his; but have been ſubject to diſcontentment, to envy or grieve at the good of our Neighbour, and to many inordinate motions, and affections.

For theſe our manifold iniquities, tranſgreſſions, and ſins, yea for the leaſt of them, we deſerve thy wrath and curſe, both in this life, and that which is to

come, but for *Jesus Christ*'s sake have mercy upon us.

O Lord, thou hast been pleased out of thy meer good pleasure, to decree to bring thine elect out of the state of sin and misery, by the Lord *Jesus Christ* the only Redeemer. He was graciously pleased to humble himself, to the death of the cross to satisfy thy divine justice; to reconcile us to thee, and now he ever liveth making Intercession for poor Sinners.

Supplication or offering up our requests in the Name of Christ.

O thou the Father of our *Lord Jesus Christ*, (the Father of Mercies, and the God of all Grace) for the sake of thine Eternal and Beloved Son have mercy upon us, and apply to us by thy holy Spirit the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to him. We humbly pray thee, convince us of our sin and misery, enlighten our minds in the knowledge of Christ, renew our wills, and perswade and enable us, to imbrace *Jesus Christ*, freely offered to us in the Gospel.

For effectual calling.

O that thou wouldst justify us freely by thy Grace, and pardon all our sins, and accept of us as righteous in thy sight, only for the Righteousness of *Jesus Christ* impu-

For Justification.

imputed to us. O that thou wouldeſt receive us (who are by Nature Children of wrath) into the number of, and give us a right to all the priviledges of the Sons of God. *For Adoption.*

Gracious Father, by the mighty working of the Spirit of Sanctification, renew us in our whole Man, after thine own image, and enable us more and more to dy to Sin, and to live unto Righteouſneſs. *For Sanctification.*

And being Juſtified, Sanctified, and Adopted, we beſeech thee vouchſafe us aſſurance of thy Love, Peace of Conſcience, joy in the Holy Ghoſt, encreaſe of Grace, and perſeverance therein unto the end. *For the benefits which accompany or flow from Juſtification &c.*

And when we come to our end, we humbly pray thee at our Death to make us perfect in Holineſs, to bring us immediately unto Glory, and let our Bodies being ſtill united to Chriſt, reſt in their Graves till the Reſurrection. At the Reſurrection, we pray thee to raiſe us up in Glory, openly to acknowledg us and acquit us in the day of Judgment: and to make us perfectly bleſſed in the ful enjoyment of thee, (our God) to all Eternity. *For Grace and a Bleſſing upon the means of grace.*

And Gracious and Bleſſed Lord, ſince thou haſt appointed wayes and means, by which we may attain theſe Bleſſings, we humbly

humbly entreat thee, to work in us Faith in our Lord Jesus Christ, and Repentance unto Life, and to make us diligent in the use of all outward means, whereby Jesus Christ doth communicate to us the benefits of our Redemption. We beseech thee by thy Holy Spirit to make the reading, and preaching of thy Word, an effectual means of convincing and converting Sinners, and building up us and others in holiness and comfort, through Faith unto Salvation. We pray thee teach us to attend to thy word with diligence and preparation, and to receive it with Faith and Love, to lay it up in our Hearts, and practise it in our Lives.

Continue to thy Church, thy Holy Institutions and Sacraments: Bless the one to be a sign and seal of our engrafting into Christ, and partaking of the Benefits of the Covenant of Grace, and to engage us to be the Lord's. Bless the other also, that by Faith the worthy receivers of it, may be partakers of the Body and Blood of Christ, with all his benefits, to our Spirituel nourishment and growth in Grace.

For all men & for outward mercies.

O Lord, thou hast commanded us to pray for all Men, we beseech thee to grant unto

unto the King, and all our Superiors, the Spirit of Wiſdom & Grace, to perform the duties of their ſeveral places; help them ſo to rule that our lives, chaſtity, wealth and outward eſtate, that our good names and truth between man and man, may be ſecured, maintained and promoted; (that under them we may lead peaceable and quiet lives, in all Godlineſs and honeſty;) Grant that in all our converſation among men, we may behave our ſelves humbly, reverently and obediently towards our Superiours; and may live in peace, neither doing violence to the Life of our Neighbour, nor ſuffering from them; that we may live ſoberly, chaſtly, honeſtly, not hindring but furthering the good eſtate of each other; promoting of truth, and the good Name and repute (without ſlandering or reproaching) not witneſſing falſly againſt one another; learning to be contented with our own condition, without envy or grief at each others good, and ſuppreſſing all inordinate motions and affections contrary thereunto.

Againſt our Bodily and Spiritual Enemies.

O thou, (who haſt all power both in Heaven and in Earth) be Graciouſly pleaſed to exerciſe thy Soveraign Kingly Office, in ſubduing us wholly to thy ſelf:

in

in ruling and defending us; in restraining and conquering all thine and our Enemies (both within us and without us Sin, Satan, and the world; and make us more than Conquerors over all, even our last Enemy Death.)

For the calling & conversion of the elect &c.

Gracious Lord, who of thy meer good pleasure, didst elect some of the posterity of fallen man, and entereſt into a Covenant of Grace, to bring them out of the state of sin and misery, and to bring them into an estate of Salvation by *Jesus Christ*; be pleased according to the Riches of thy Grace, to make known the *Lord Jesus Christ*, the only Redeemer, in all his offices, to the World. Reveal by thy Word and Spirit, thy will for the Salvation of poor Sinners, and and cause thy word to be preached, read and heard, that it may be effectual to convince, and convert sinners, and to build them up in Holiness, and comfort, through Faith unto Salvation.

Before you go to the Word.

O Lord, (who hast compassion on the ignorant and of them who go out of the way) who hast by thy Holy Spirit made the reading, but especially the Preaching of thy Word, an effectual means of convincing, and converting sinners, and of building them up in holiness, and com-

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ſort through Faith unto Salvation, be pleaſed for Chriſt's ſake to prepare our Hearts that we may attend to thy word, and receive it (*as new-born Babes*) by Faith, and Love, and lay it up in our Hearts, and practiſe it in our lives. 1 *Pet.* 2.1.

Before the ſacrament or Communion.

Moſt holy, wiſe and Merciful Lord God, when all mankind was fallen into an eſtate of ſin and miſery, it pleaſed thee to enter into a Covenant of Grace: to bring thy People out of that ſinful and miſerable condition, into an eſtate of Salvation by thy Beloved Son the only Redeemer: thou art Graciouſly pleaſed to teach us, convince, convert, build up, and comfort us by thy Word; and for our furtherance in Faith, Holineſs and Comfort, to repreſent to us *Jeſus Chriſt*, and all the Benefits of the New Covenant, by ſenſible ſigns, (the Bread and Wine, broken, poured out, given and received,) and not only to repreſent Chriſt to us, but alſo to ſeal and apply him, and the Benefits of the New Covenant; be thou pleaſed by the Spirit of Grace to help us to receive the Bread and Wine, according to thy Divine Appointment, that we may receive them worthily, and be partakers by Faith of his Body and Blood, with all his Benefits to our Spiritual nou-

Know-

riſhment, and growth in grace. We pray thee help us to examine our ſelves, and ſo let us Eat: O let us not Eat and Drink unworthily, not diſcerning the Lord's Body. But give us a clear and Saving Knowledge to diſcern the Lord's Body, a lively Faith to feed upon him, a renewed Repentance to Life, a pure and fervent Love, and quicken us to walk in new Obedience to all thy Commandments. O help us to Remember him, and ſhew forth his Death (both by our profeſſion, and holy converſation) till he come again.

For the Lord's day O Lord our God who haſt commanded us to Remember to keep Holy the Sabbath-day, for Jeſus his ſake forgive us, our great forgetfulneſs both in preparing for it, and performing the duties of it. Thou haſt been very merciful to us in allowing us ſix dayes for our own imployments, thou haſt ſtrictly enjoined us to Sanctify this whole day, and to move us thereunto, thou haſt ſet before us thine own example, (both of finiſhing all thy works in ſix dayes, and reſting the ſeventh) and haſt bleſſed the day and Sanctified it, yet we have not conſidered nor regarded theſe reaſons annexed to this thy Holy Commandment, to perſwade and quicken us

to

to this great and Holy Duty. Pardon us O Lord, according to the riches of thy Grace, this our transgression, and seeing thou giveſt us hopes of enjoying another Sabbath, we beſeech thee help us by thy Holy Spirit to Sanctify this Sabbath, by an holy reſting all this day, even from ſuch worldly imployments and recreations, as are lawful on other dayes; and to ſpend the whole time, in the publick and private exerciſes of thy worſhip, except ſo much as is to be taken up in the works of neceſſity and mercy (which thou ſhalt call us to:) and keep us by thy Grace, from the omiſſion or careleſs performance of the duties required, from prophaning the day by idleneſs, or any thing in it ſelf ſinful, or by unneceſſary thoughts, words, or works, about our Worldly employments or recreations. And bleſs the whole day to us.

In reading hearing, ſinging Pſalms, meditation Prayer, Conference

Moſt Holy, the All-wiſe and Almighty Lord God, who doſt by thy moſt Holy, Wiſe, and powerful providence preſerve and Govern all thy Creatures, and all their Actions, we do moſt earneſtly beſeech thee, to give us thy Holy Spirit, to preſerve our Souls from Sin and temptations, to govern our thoughts, wills, affections, our words and actions, that they

For morning, for every day, according to the Anſw. 11.

they may be holy. Over-rule our vain ſinful thoughts, imaginations, deſigns, purpoſes, motions and affections to evil. Raiſe in us Holineſs of deſign in our Converſation, that we may aim at thy Glory. Give us wiſdom and diſcretion to order all our affairs according to thy Laws, give us ability and ſtrength, that by thy power we may carry on all the affairs, and works of our particular calling, preſerve us by thy power therein from our Enemies; and from all harm and danger. We humbly commit our ſelves to thy Holy Wiſe and Powerful Providence, we deſire thy Grace to depend thereupon, and to aſcribe the Glory of all our ſucceſs to thy Bleſſing. Let us ſee and acknowledg thee in whatſoever ſhall come to paſs this day, for all things are by thee, and through thee, and for thee, to whom be Glory for ever.

For Nig't O Lord, who haſt Created the Evening and the Morning, and haſt by thy great Wiſdom ordained the night for reſt, and that part of our time on Earth ſhould be ſpent in ſleep and reſt, that being refreſhed thereby, we might be enabled for thy further ſervice. When we are at reſt, we have neither knowledge to diſcern, nor wiſdom to foreſee, nor power

er to reſiſt the evils that may befal us. But thou by thy holy wiſe and powerful Providence, preſerveſt and governeſt all Creatures and all their Actions; therefore we adore thy Providence, and in confidence of thy wiſdom, power and goodneſs, caſt our ſelves upon thee this night; humbly beſeeching thee to preſerve our Souls from ſin, (that we imagine not evil upon our beds) our perſons, our relations, our habitation, our comforts from danger and deſtruction, from all Creatures who are ſubject to thy Command. Keep us that we ſleep not the ſleep of Death, let neither men nor Devils, nor any other Creature diſturb or hurt us: and thou who governeſt all Creatures and all their actions, govern us, our imaginations, affections, ſenſes, actions, that ſleeping or waking we may be thine.

And all we beg as in the Name of *Chriſt*, ſo for the ſake of Chriſt. *AMEN.*

CHAP. III.

Containing further Directions to uſe this Form, perſwaſions to Family Prayer eſpecially, and Reſolution of ſome Queſtions briefly touched.

YOu ſee what ſtore of Spiritual and Divine matter your Catechiſm doth afford SECT. 1.

afford you, to enable you for Prayer, and Thankſgiving. You ſhall not have cauſe to complain of want of matter, ſuch as you ought, and ſuch as you may make uſe of. You need no more to ſay you know not what to pray for, for here is a treaſure dig'd up in your own ground, if indeed you make this little *Catechiſm* your own. Now Labour with your own Hearts, and in this ſmall Treatiſe, and the Lord by his own Spirit teach you how to pray. I perceive theſe prayers to grow to ſuch a length, that I fear, ſome will be diſcouraged from the length and ſeeming tedioufneſs *of all this*, therefore receive theſe few Counſels and Directions.

SECT. 2. 1. You may uſe this as a Form of Prayer, or only as a Copy or Pattern, if you be ſo well skilled and inſtructed, as to be able to improve your Knowledge in theſe Principles of Religion, to this Duty of Prayer. But thoſe who cannot attain to that Liberty and boldneſs may uſe ſo much of the Prayer every day, as is not proper to ſome ſpecial occaſions, as that for the Lord's day, and that before the Sacrament, and that before hearing of the Word; and leaving theſe out of the Or-

Ordinary courſe, to their proper ſeaſons, the reſt may be drawn together, to ſerve either for Morning or Evening, or any other convenient time.

2. If you cannot ſpend ſo much time at once for Prayer, then let that which is omitted at one time, be uſed at another: and particularly on the Lord's day, and before the Sacrament, it is requiſite to be more large and full.

3. The leaſt Prayer you can uſe at any time, is the *Shorter Confeſſion* noted in the margin, with thoſe Petitions for effectual Calling, and the Benefits of Redemption, for grace, the means of grace, and outward Mercies, for the Morning and the Evening which are all noted in the margin.

4. Though I have not drawn up a Form of thanksgiving for you, yet as it is your duty to return thanks for mercies received, as much as to pray for mercies; ſo if you obſerve how good God hath been to you, in granting your requeſts, it is but turning that which was before the matter of your requeſt, into the matter of thankſgiving and preſenting your returns of praiſe in Name of Chriſt.

5. You may uſe this Prayer alone, as

well as with others, changing we for I, and I for we? us into me, and me into us. (This is neceſſary for the younger, and weaker ſort to obſerve.)

6. Take heed of praying by rote, in meer form, as a laudable cuſtom. But ſtrive for the Spirit of Supplication and Adoption; affect your hearts with your exigencies, and the excellency of the things you pray for.

SECT. 3. In the next place, I warn and exhort you to take heed,

1. Of neglecting this holy duty both in your Families and in ſecret alſo.

2. Of the careleſs, ſleepy, and cold performance of it.

1. Conſider that God never had, nor hath a child who doth not uſe to call upon him. Prayer is the firſt exerciſe of a convert. Acts 9. 11. *They who are born of God*, and adopted, have the Spirit of Sons, *Rom.* 8. 15. *Gal.* 4. 6. They who are effectually called, are a Royal Prieſt-hood every one of them offereth up Spiritual Sacrifices to God 1 *Pet.* 2. 5. 9.

2. No Maſter or Superior in Families, can neglect ſet and ſolemn Prayer, in and with his Family without ſin and danger.

1. Not

1. Not without ſin, for to pray without ceaſing, to continue in prayer, and and watch in the ſame with thankſgiving, are joined with other duties, which belong to relations and members of a Family, ſee *Epheſ.* 6. to *v.* 10. and *v.* 18. and very clearly, *Col.* 4. 1, 2. It is as much your duty to continue in prayer *&c*, with your Families, as it is for your Maſters, to give to your Servants that which is equal. *Secondly*, You cannot omit Prayer, but with hazard and danger, *Jer.* 10. 25. He is as a Heathen who calleth not upon God, and lies open to the fury and wrath of God. Prayer is a Protection to Families, and Perſons, *Ezek.* 9. 4. 'Tis true many thrive and live in eaſe and peace, who call not upon God; but is their proſperity and peace bleſſed to them? See 1 *Tim.* 4- 5.

2. Take heed of the cold and careleſs performance of Prayer, ſee *Ma.* 15. 8. *Ro.* 12. 11. as you muſt not be ſlothful in your own buſineſs, ſo not cold but fervent in the Service of God, *Ja.* 5. 16. And take head of formality, Hipocriſy and boaſting. *Luk.* 18. 10. *&c.*

But how ſhall I bring my Heart, to be ſerious and earneſt, in this holy duty? Qu.

1. By the gracious assistance of the Spirit of Supplication, who teacheth and exciteth the Soul to Prayer, and maketh intercession in us, *Rom.* 8. 26.

2. Study well and work upon thy Heart, a serious consideration of those Answers, that unfold the state of Sin and misery, and the places of Scripture out of which they are taken.

3. Know and be assured that the multitude of thy sins are against a higher law & power, than mans; against the infinite & Soveraign Majesty of the most high God. Arraign thy self before his highest Tribunal. Let Conscience indite thee of the Omissions of what is Commanded by the Holy Law of God, and which thou art engaged, by Solemn promise in Baptism, to obey and keep; and what thou hast committed which is expresly and clearly forbidden. And then consider against whom thou hast offended; even that God who is infinite in holiness, hating sins in righteousness, taking vengeance upon all impenitents, in wisdom knowing where to find you out, and where to punish you; in power, able to undo thee, and to torment thee in Hell for ever, and to make this World a Hell to thee. 4. Lay to Heart the desert of every sin: God's

wrath

wrath and curſe, all the miſeries of this life (though he forbear and ſpare thee) the ſting of death, and the pains of Hell. 5. Affect thy Heart with the heinouſneſs of thy Sins, and their many aggravations, whereby thou deſerveſt far forer puniſhment. And if ever thou wilt be ſerious, theſe conſiderations will make thee.

SECT. 5.

Qu. But what do you mean by the aggravations of ſin?

Anſ. By aggravations of ſin are meant thoſe circumſtances, which render the *ſin greater*. To aggravate is *to greaten*, magnify, to make to weigh heavier. Such as theſe, the perſon offending, if of age, place, office, experience, profeſſion, doth more offend even in the ſame ſin, than others do. Thou that teacheſt another, *&c*, *Rom.* 2. 21. *Hebr.* 5. 12. for inſtance. The quality of the Perſon offended. As God, Chriſt, Spirit Superiours, *&c*, Sins againſt the Goſpel are greater than againſt Moſes Law, as being againſt clearer Light, and Grace more amply revealed. Sins often repeated, long continued in, againſt reproof, purpoſes *&c*, and the circumſtance of time, makes the Sin the greater: as to ſerve ſin, the Devil, and the World, on the Lord's day, or any other time of Divine Worſhip. Theſe and other circum-

ſtances, do aggravate, that is, do add to the greatneſs and weight of the offence.

SECT. 6. Qu. But when I ſee my iniquity and my ſin, and am humbled for them, how ſhall I deal with God for Mercy? What ſhall I ſay, and plead?

Anſ. 1. Confeſs thine iniquity, and lament thy periſhing condition without a Redeemer, if God had left thee to periſh in the eſtate of ſin and miſery.

2. Plead this that God out of his own meer good pleaſure without thy ſeeking, or the motion of any for thee, did elect ſome to Eternal Life, and did enter into a Covenant of Grace, to bring them out of the ſtate of ſin and miſery, and to bring them into an eſtate of Salvation by a Redeemer.

3. Plead that the Eternal Son of God became Man, *&c*; That he offered up himſelf a Sacrifice to ſatisfie Divine Juſtice, to reconcile us (ſinners) to God (that that ſatisfaction is accepted by the Fathers and that he maketh continual Interceſſion, for all that come unto him heavy laden and weary.

4. Seeing that God was Gratiouſly moved of his own good pleaſure, to contrive the Redemption of ſinners by his Son Chriſt, and ſeeing that Jeſus Chriſt had given

given ſatisfaction to the Divine Juſtice and finiſhed his work, and ſeeing it is the office of the Holy Spirit to apply the Benefits of Redemption to miſerable ſinners in the work of Effectual Calling; be inſtant with him that he would be pleaſed to convince thee of thy ſin and miſery, and to enlighten thee in the Knowledge of Chriſt, and renew thy will, and to perſwade and enable thee to imbrace Jeſus Chriſt who is freely, and as he is freely, offered to thee in the Goſpel. Beg earneſtly to be taken into the Covenant of Grace, and to be taken into the number of Elect Children.

5. Be not ſparing to inſiſt upon this, that Jeſus Chriſt, with all the Benefits of Redemption, is freely offered to thee, aſwel as others, being offered to all in the Goſpel; and therefore though thou art unworthy, plead the freeneſs of the Grace offered, and urge that thou mayſt have a ſhare and portion in that free grant, and that thou doſt come to declare thy acceptance of it.

And ſo much ſhall ſuffice for the firſt part, (principally) concerning Prayer.

PART.

PART. II.

Of the Lord's Supper.

CHAP. I.

Containing directions for the worthy receiver how to go about his work of Preparation, Examination, Explication, of what falls in our way, and of discerning the Lord's Body.

SECT. 1. IT followeth now, that I direct and assist you to the worthy receiving of the Lord's Supper. To this end you must keep in memory and have in your eye, three points of your Catechism. *First*, What a Sacrament is, see *Answ.* 92. *Secondly*, What the Sacrament of the Lord's Supper is, *Answ.* 96.

66. *Thirdly*, What is required of the worthy receivers of it, *Answ.* 97.

SECT. 2. Qu. What do you understand by *Worthy* receiving?

Ans. Not that any of us can be *Worthy of it*, but that we must be fitted and prepared for it, and so *Worthy for it*, we coming in a manner suitable to it, and rightly disposed, it doth not signify merit and desert, but dispositedness, fitness, suitableness and preparation according to the rule of the Gospel, and the institution of Jesus Christ, as more fully spoken of by the Apostle, 1 *Cor.* 11. 24. to the 30. In a right manner and for the end appointed, to Remember Christ, and shew forth his Death.

SECT. 3. For your better instruction, three things must be resolved. *First*, What is to be done by worthy receivers, before they come? *Secondly*, What in the time of receiving, and communicating? *Thirdly*, What's to be done afterwards?

For the first of these your Catechism shews you, *An.* 97. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their

their knowledge to discern the Lord's Body, *&c.*

Qu. To examine your selves; what's that?

Ans. *A.* To put your selves to it (as the common phrase is) to demand and urge to know whether you have knowledge, to discern the Lord's Body, and Faith to feed upon him, and so on as in the particulars in that Answer. It is to enquire in general into your Spiritual state, what manner of Christians you are, and in particular to know, how you are disposed towards Christ in this Ordinance, and to know this by search and tryal, not by guesses and presumption.

The Graces and Dispositions of Soul which you are to examine, in order to your Eating and Drinking Worthily are Five.

1. Knowledge to discern the Lord's Body. 2. Faith. 3. Repentance. 4. Love. 5. New Obedience.

I begin with Knowledge to discern the Lord's Body.

SECT. 4. Qu. What is the meaning of *this, discern the Lord's Body?*

Ans. For your understanding of this, keep in your mind the Notion of a Sacrament: remember what this Sacrament is. Yet to help you herein, observe the Elements

or

or outward matter of the Sacrament, and what they (the Bread and Wine broken, poured out, given and received, Eaten, and Drunken) do ſignify, betoken or *ſtand for.* You ſee plainly Bread and Wine. But obſerve the Actions of the Miniſter. 1. He bleſſeth, that is; he prayeth; and ſetteth them a part according to Divine appointment. 2. He breaketh the Bread & poureth out the Wine; which doth repreſent and bring to your mind, the Death of Jeſus Chriſt, as ſhedding his Blood even to Death, to ſatisfy Divine Juſtice, *&c.* And know that he who gave his Life, a ranſom for many, for ſo doing he is the Life of them that believe, and therefore he that hath the Son hath Life. 3. In the third place, obſerve the Bread and Wine thus bleſſed, broken and poured forth, are given to you by the hand of the appointed Officer, denoting that God doth exhibit, offer and give to every Faithful Soul, his crucified Son, with all his Benefits to be Life and nouriſhment.

Col 3.4. 1 *Joh.* 5.12

And laſtly, as a hungry Man receiveth food, Eateth, and Drinketh for the maintenance of his Life, which is maintained when the food which he eateth is digeſted by him, ſo alſo you when you take,

take, Eat, Drink the Body and Blood of Jeſus Chriſt by Faith, you are united to him Spiritually; which Union is ſignified, by taking, Eating and Drinking the Bread & Wine: & receive Spiritual Life, nouriſhment and growth in Grace. Now therefore, if you diſcern the Lord's Body, you do ſenſibly perceive that what is given and received, eaten and drunken is not the ſame natural Body and Blood of Chriſt crucified, and ſhed at *Jeruſalem*, and now in Glory. You know by your ſenſes, that it is truly and ſubſtantially Bread and Wine. Yet 2ly, you obſerve that though this Bread and Wine, be the very ſame with other common Bread and VVine yet it is not common bread and wine in theuſe of it, nor to a common end; but you ſee it bleſſed, broken, given, taken, and eaten, as betokening the Body & Blood of Jeſus Chriſt, which was offered as a ſacrifice to ſatisfie Divine Juſtice, and is now offered and given to you of God, with all the Benefits of the New Covenant, which is confirmed by that precious Blood. So then you perceive the bread and wine, but diſcern the Body and Blood of Chriſt ſignified and repreſented by it. When you ſee the Bread and Wine ſo bleſſed to this

bleſ-

bleſſed end, you muſt believe and know that the Redeemer and all his benefits are communicated to you. Examine now your knowledge. 1. That it is Bread and VVine. 2. The Actions (Sacramental) and what they ſignify. 3. The uſe and end for which they are applied. Say then, here are Bread and wine, the ſigns of that bleſſed *Body* and Blood, which were given for Sin, and are now in Heaven. And becauſe it is not common bread and wine, they ſhould not eat and drink it in a common manner, but worthily, *i. e.* in a manner befitting ſo great a miſtery, and divine ſignification.

CHAP. II.

Tryal of Faith.

SECT. 1. THe ſecond Grace about which you muſt examine your ſelves, is Faith; ſearch and enquire whether you have it in you. To that end, you muſt attend to two things. 1. You muſt remember what Faith is. 2. Examine whether that ſaving Faith be in you.

For the firſt obſerve Anſw. 86. *Faith in Jeſus Chriſt is a Saving Grace, whereby we*

we receive and rest upon him alone for Salvation, as he is offered to us in the Gospel.

For your better proceeding in the 2d. thing *viz.* your examination, whether you have this Saving Faith in Jesus Christ; begin with the latter end of your Answer: How is Jesus Christ offered in the Gospel? To that end look back to *Answ.* 23. 24. 25. 26. Christ as our Redeemer executeth the Offices of a Prophet, of a Priest, and of a King, both in his state of Humiliation and Exaltation. See and observe the three other *Answ.* distinctly. Let us go on therefore, how is Jesus Christ offered in the Gospel? Answer. As the only Redeemer of God's Elect, as the onely Saviour, exercising a threefold Office, of a Prophet, of a Priest, of a King *&c.* Such as he is, in such a way, he is freely offered in the Gospel.

SECT. 2. Now examine the particulars. 1. Do I receive Jesus Christ as my Prophet, to teach me by his Word and Spirit, the will of God for my Salvation? He is made a Prophet to his Church; as he is the only Mediator, so the only Prophet who teacheth by his Word and Spirit, the will of God for *&c.* Do I believe that God hath revealed, or made known his will for my Salvation? That Jesus Christ

Christ hath revealed that will of God, clearly and fully? Am I sensible of my going astray from the way to happiness? Am I sensible of my ignorance of the way to life? Is there any other way, or any other Prophet, to direct me to Eternal Life? Do I renounce all other that are contrary to this? Do I believe this to be the sure word of Prophecy, to which I do well to take heed; that was given by inspiration of God, and is profitable for all things? Do I know that I need both the Word, and the Spirit of Christ? Do I take Jesus Christ, as my infallible Prophet to teach me by his word and spirit? Not cleaving to the word without the spirit, nor pretending to the Spirit, and neglecting the Word? Who is my Prophet and Teacher? What is the rule of my inward and outward man, to direct my Heart and Conversation? Do I keep to this rule? can I rest upon this teaching of Jesus Christ by his Word and Spirit, as alone sufficient for my Salvation?

SECT. 3.

2. Examine, do I receive Jesus Christ in his Priestly Office? Do I know and believe that I am a vile sinner, in the sight of the Holy God? Do I know that for sin, I deserve the Eternal wrath of

God? that I am guilty before him? that he muſt be ſatisfied or I can never be pardoned? do not I know that I am void of all ſelf-righteouſneſs and merit? that I cannot ſatisfy for my ſin, nor reconcile God to me? nor any other Creature for me? Am I vile, guilty, wretched in mine own eyes? Do I believe that Jeſus Chriſt hath once offered up himſelf, (Body and Soul) as a ſacrifice to ſatisfy Divine Juſtice, to reconcile me to God? Hath he fully and for ever ſatisfied his Fathers juſtice? was his ſatisfaction accepted in full? is the Father well pleaſed in him? Is not he offered to me as Righteouſneſs and Redemption? Do I receive him alone, renouncing all ſelf-righteouſneſs and merit, or the merit and interceſſion of Saints and Angels? and do reſt upon him alone for my Salvation, as my only mediator and interceſſor?

SECT. 4. 3. Ask your own Souls, whether you receive Jeſus Chriſt in his Kingly Office? hath he by themightyworking of his holy Spirit(by whom he rules his Church)convincing, humbling and converting me, ſubdued me to himſelf? VVhat? am I ſtill a rebel, a revolter, a gainſaying adverſary, as I was by Nature? Are the high thoughts, and loſty imaginations of my Soul

Soul ſubdued, and brought into the obedience of Chriſt? are my carnal Affections, paſſions and luſts ſubdued? To whom do I yield my ſelf a Servant to obey? Do I receive him and own his power to rule in me, and over me? over my thoughts, imaginations purpoſes, my wil &all my faculties&ſenſes? Am I willing that he ſhold reign over me? Do I take his yoke upon me? Submit to be ruled by his Spirit, and Holy Laws? Have I not many ſubtil, ſpiteful, cruel adverſaries, that ſeek to deſtroy my ſoul, the fleſh within, the Devil, and the wicked world without me, beſide the laſt Enemy Death? Oh! how unable am I to go out againſt them! are they not more and mightier than I? Can any but the Lord Jeſus, the only Potentate, King of King's; reſtrain and conquer them? Can he do both, not only reſtrain, but alſo conquer them all? Are they not his Enemies as well as mine? O then, do I receive him, to ſubdue me wholly to his obedience? Do I own him as my Soveraign King? And do I reſt upon him? That he will ſubdue my ſinful luſts, though they are often too hard for me? Do I reſt upon his Power, to protect me, or to reſtrain his and mine Enemies? Do I believe that he is able to

bring me to Glory, notwithstanding all oppoſition from all mine Enemies? How ſhall I withſtand Temptations, mortify my luſts and paſſions, overcome the world, endure perſecutions, and go forth to meet the laſt Enemy? — Then O my Soul, reſt upon him ſtill. In a word examine if you receive him as Prophet for wiſdom, for righteouſneſs as a Prieſt, for Sanctification and Redemption as a King; ſee. 1. *Cor.* 1. 30. Do you reſt upon Chriſt alone, whole Chriſt, and none but Chriſt? what anſwer doth thy Heart make to theſe demands?

CHAP. III.

Trial of Repentance.

THat you try and examine your Repentance, remember what it is. *Anſ.* 87. *Repentance unto life, is a Saving Grace, whereby a Sinner out of a true ſenſe of his ſin, and apprehenſion of the Mercy of God in Chriſt, doth with grief and hatred of his Sin, turn from it unto God, with*

with full purpose of, and endeavour after new obedience.

SECT. 1.

1. Have I any sense of sin? do I know that sin is any want of conformity unto, or transgression of the Law of God, of the Law of God who is Infinite in Holiness, Justice, Truth, Power, and Goodness? Oh what an evil is that which is contrary & offensive to the Nature of this God. Do I perceive & feel verily in my Conscience, my sins to be very many and great? Have I a sorrowful sense of my darling-bosom, common-sins, and of their several aggravations?

Qu. Ans.

Here you may desire to know, when a sinner is duly sensible of his Sin? *Ans.* You may know by what accompanies it, when he doth with grief of Heart, and hatred of his sin (his old, beloved, secret sin) turn from it, unto God, with full purpose of, and endeavour after new obedience. No man is sensible of sin, as highly offensive and contrary to God, but doth grieve and sorrow for it; no man is sorry in a Godly sort, that doth not turn from it unto God, as hating it, and endeavouring to please God. Men may hear of sin, and talk of it without these effects; but they were never sensible of what they speak.

SECT. 2. 2. Do I apprehend that it is Mercy, meer mercy, tender mercy, and wonderful, if ever I turn from ſin, and eſcape damnation? is this Mercy in and through and for the ſake of Jeſus Chriſt, if ever I eſcape the curſe and wrath due to me for ſin? doth the apprehenſion of God's mercy in Chriſt, melt me, win me, overcome me, and prevail upon me, to forſake all my ſin, and to turn to him?

3. Do I grieve for ſin? what is my grief? is it deep and hearty; ariſing in me from a clear ſight, and conviction of ſin? do I grieve that I ever ſinned at all; that I have diſhonoured and diſpleaſed God, though I ſhould not go to Hell nor fear it? doth it break my heart and make me mourn before God, when I remember it?

4. Do I hate it? do I hate all ſin in general, for its corrupt baſe and deviliſh nature and qualities? do I hate mine own ſin in ſpecial? do I fly occaſions and watch againſt temptations to it? do I pray againſt it to be delivered from it, and enabled againſt it? do I dy to it, and mortify it, and ceaſe to make proviſion for it? theſe are ſigns of hatred of ſin.

5. Have

5. Have I turned from ſin? do I turn further and further from it? whoſe am I, to whom do I belong? Satan, or am I turned from him to God? am I really turned, ſo that I yield thoſe members, which were inſtruments of unrighteouſneſs unto ſin, to be inſtruments of righteouſneſs unto God? do I turn to love, fear and ſerve him as the Lord my God?

6. How do I turn, feignedly, weakly, and in pretence, or with a purpoſe of Heart? is my purpoſe full and fixed, or but half-perſwaded? am I ſo turned, that I reſolve in the ſtrength of Grace to return back no more but to go forward? do I ſo purpoſe that I will endeavour alwaies, by all means, by the Uſe of all Ordinances, to walk in new obedience, as a New-Man? Do I turn to God as well as ceaſe from ſin, and doth this grief and hatred of ſin? whence are theſe reſolutions and purpoſes ariſe? do they ariſe from that Saving Grace of the Spirit working in me a ſenſe of ſin, and an apprehenſion of the Mercy of God in Chriſt? mark what Conſcience doth anſwer to theſe interrogatories.

CHAP. IV.
The Tryal of Love.

THe 4th. Grace to be examined, is that of Love; and though your Catechiſm tells you, you muſt examine
SECT. 1. your Love, yet it helps you not to try it as you are helped in the Trial of Faith and Repentance. It will be neceſſary for me to open to you the Nature and properties of this divine grace; and that by ſhewing you the objects of it, or towards whom this Grace of Love is exerciſed

Examine your Love { 1. To God. 2. To Man.

1. Concerning your Love to God, you muſt obſerve, that we are bound to Love God, in thoſe three diſtinct relations in the God-head, that is, we muſt Love the Father, the Son, and the Holy Ghoſt: for in our Baptiſm, we take theſe three Glorious Perſons in the God-head, for our God; And what duties we are engaged to in our Baptiſm, we muſt exerciſe, and engage our ſelves anew to perform, when we come to the Lord's Table: for then and there we renew our Co-

Covenant with God. And as we are bound to believe in God the Father, the Son and the Holy Ghoſt, ſo we are bound to Love the Father, the Son, and Holy Ghoſt.

This being ſpoken on the way, I ſhall deſcribe this Grace of Love, as near as I can, as Faith and Repentance are deſcribed before; and that by pointing out the cauſe and reaſons, and the effects of it, by which you may try the Truth of it.

Love to God is a Saving Grace, whereby a Sinner out of the ſenſe of his Sin, baſeneſs, corruption and miſery, and from an apprehenſion of the infinite perfections of God, eſpecially his Grace, Goodneſs, and Alſufficiency, he doth adore and admire him, he doth deſire him and cleave to him, he laboureth to do the things that pleaſe him, and to conform to him in all things. *Rom.* 5. 8. *Luk.* 7. 37. *Pſa.* 116. 1 2. 3. *to* 10. *Cant.* 1. 3. *c.* 5. 9. 10. 1 *Jo.* 4. 9. 10. 19. *Pſ.* 63. 2. 3. *Deut.* 30. 20. *c.* 10. 20. *c.* 11. 22.

1 *Joh.* 5. 3. 1 *Joh.* 3. 1. 6. 1 *Joh.* 4. 1 *Jo.* 14. 15. 10. 11.

Examine your ſelves. 1. Your love to God proceedeth from your knowledg and apprehenſion of his infinite excellencies, expreſſed in his Attributes. Do you therefore acknowledge God, and look upon him, as infinite in Wiſdom, Holineſs, Power, Righteouſneſs, Faithfulneſs, SECT. 2.

neſs and Truth, rich in Grace, *&c.* ſee *Exod* 34. 6. 7. Doſt thou believe the Love of God to thy Soul: is he thy God? hath he engaged his Attributes and Glory to thee, to be on thy ſide and for thy good? Doſt thou believe thy ſelf to be corrupted, polluted, guilty, and helpleſs? doſt thou look upon the Creatures as vain, and unable to make thee happy? that God is alſufficient for thee in all conditions at all times? doſt thou adore and praiſe him? ſee *Pſal.* 103. from 1. to 19. *v.* Doſt thou believe that God is infinitely better than all Creatures, and to be loved above all? and doſt thou eſteem and love him above all the World even with all thy Heart, Strength, Soul, and Mind. *Mat.* 22. 37. *Luk.* 10. 22. Even above Father, above Mother, Wife, Houſe, Lands, yea Life it ſelf? doſt thou deſire him, prize him, and prefer him before all? *Pſa.* 16. 5, 6. *Pſa.* 4. 6, 7. *Pſa.* 144. 15. Doſt thou Labour to be like him, to imitate him, to keep his Commandments? 1 *Joh.* 4. 10. 11. 1. *Pet.* 1. 17. And ſtill to give God the precedence, to chooſe him above all, to fear him more than Men or Devils, and to obey him rather than Man? This in General.

But

But to go on to particulars, examine your Love to the three Glorious Perſons in the God-head diſtinctly. And know this, that he that loveth the Father, loveth the Son and the Holy Ghoſt likewiſe, and he that loveth Chriſt, loveth the Father and the Holy Ghoſt alſo. SECT. 3.

1. Examine your Love to God the Father: ſay to thy Soul, O my Soul, what am I about to receive? Bread and Wine: but what is repreſented thereby? the Body and Blood of thy dear Saviour, the only begotten of the Father, as crucified, with all the Benefits of his Death. But whence came this to paſs? How came he to be one of us, in our Nature, to be thus abaſed and crucified, to become a propitiation and a ranſom for ſin? O behold and wonder; *Rom.* 5. 5, 8, 9. This is an Act of the Fathers Love and Grace. Doſt thou perceive and admire the Fathers Love, in making a Covenant of Grace, to bring thee and ſuch as thou art, out of the ſtate of ſin and miſery? (mark that) and to bring thee into the ſtate of Salvation by the Redeemer? (pauſe and ſtop here a little) and that Redeemer, the Eternal Son of God equal with God? and that to ſtoop ſo low, to be Abaſed, Killed, Crucified:

and

and this for Enemies and ſinners? when Sacrifice and offerings God would not. *Heb.* 10. 5 O doſt thou not Love the Father; 1. Becauſe he was pleaſed of his meer good pleaſure, to decree the Salvation of poor ſinners. 2. Becauſe he took that way to bring his choſen ones out of ſin and miſery, to obtain Everlaſting Salvation? 3. Becauſe he ſent his Son in the Form of a Servant, to humble himſelf to Death, even the Death of the Croſs, to take away ſin, by that kind of ignominious and painful Death. 4. For fitting him thereunto; for it pleaſed the Father that in him ſhould all fulneſs dwell. *Col.* 1. 19. *Heb.* 2. 10, 11. *v.* 17. *c.* 7. 26.

1 *Joh.* 4. 9. *Joh.* 3. 16

5. And that when all other means could not do it (as was intimated before) *Heb.* 10. 5.

6. And who and what are they, for whom the Infinite Wiſdom doth conſult, Infinite Mercy and Grace act in ſuch a wonderful way and manner? even ſinners, Enemies, when weak, weak and without ſtrength, and therefore worthleſs and good for nothing. *Ro.* 5. 6, 7, 8.

7. And to make this Love more admireable, that every one that believeth ſhould

ſhould become a child of God. 1 *Joh.* 3. 1.

Study and behold this Infinite Mercy and Grace, he gave his Son to be thy Redeemer, and giveth every one that ſhall be ſaved to his Son. And though they are given to the Son in Election, to be Redeemed by him, they muſt come to Chriſt; but they cannot come except the Father draw them, *Joh.* 6. 39, 44,45. Doth not thy Love grow warm, and gather ſtrength, by theſe conſiderations.

Herein is Love! God gives and ſends his Son to be thy Saviour, a compleat and perfect Saviour he is, and he with the Glorious Purchaſe of his Blood, things preſent and things to come, a Teſtament full of Bleſſings, ſealed in that precious Blood, is ſet before thee upon the Table. Now the Father of Mercies is ready to receive thee, and if thou receive thy Saviour, thou ſhalt be made a Son, even a coheir with Chriſt.

Perceiveſt thou not the Love of God in all this? examine thy ſelf now. Is not God better than Father and Mother to thy Soul? What ſaith thy Heart to this Father's Love? Wilt thou Love him better than Father and Mother? wilt

thou

thou honour and reverence him, as a Father high above all? wilt thou ſerve and imitate him: *Eph.* 5. 1. and paſs the time of thy ſojourning here in his fear. 1 *Pet.* 1. 17? Shew thy Love by keeping all his Commandments. Wilt thou refuſe to be abaſed, ſhamed, afflicted, perſecuted, and even to dy when he calls thee to it, for his ſake, and for his Glory? Herein thou wilt manifeſt thy Love to him, who hath Bleſſed thee; *&c. Eph.* 1.3.

SECT. 4. Secondly, Try thy Love to thy Redeemer, the Lord Jeſus: if thou loveſt him, thou knoweſt for what, *Cant.* 1. 3. *Becauſe of the ſavour of thy good ointment, &c, therefore do the Virgins Love thee.* The reaſons of thy Love to Chriſt may be reduced to two heads. 1. What he was, and became for thee. 2. What he is to thee, and for thy Benefit.

1. What he was and became for thee; and here obſerve, that thy Love muſt run out towards him, as thy Redeemer in his threefold office. And take notice of this, what-ever Chriſt was for thee, in reference unto God, he performed as thy High-Prieſt, and becauſe he diſcharged that Office, He is become a Prophet & a King: had he not ſatisfied the Divine Juſtice,

Justice, and reconciled God to sinners, he could never have taught his Church the way of Salvation, because there would have been no Salvation wrought or purchased; and he should have had no People to rule and defend. Now examine thy self, dost thou not wonder that the Eternal Son of God, should become thy Redeemer? thy Redeemer who art the sinful off-spring of sinful Parents! that he should take upon him, the seed of *Abraham*, and not the Nature of Angels! that he should save thee by his own debasement, dishonour, and bitter sufferings! hast thou not cause to Love him, 1. for taking thy Nature so much below him, into Union with his Glorious Person. 2. For taking thy Nature with all the Afflictive meanness of it; not with honours, ease, pleasure, reputation, and pomp. He who was the Lord of all, came not to be Ministred unto, but to Minister. *Heb.* 2.16. *Mark* 10. 45.

3. For Suffering the wrath of his own Father, as a most provoked mighty Judg, who spared not his own Son.

4. For taking on him the guilt of sin, which is most odious and contrary to him; that he who was holy, harmless, undefiled should be numbred among transgressours,

greſſors, and to ſuffer the moſt bitter
Iſa. 53. 11. and reproachful, curſed death; and this for the tranſgreſſions of his apoſtatized, and revolted Creatures! And now ſtill he makes Interceſſion for thee, he pleads his own ſufferings for thy Salvation; and his merits for thy diſcharge. Ask thine own Soul ſeriouſly, what wouldſt thou have done had not he thus low abaſed himſelf, and been thy Surety? how couldſt thou have reconciled the provoked Majeſty of Heaven? couldſt thou have born the wrath and curſe which was due to thee for thy ſin? O how ſhould the ſenſe of ſin, guilt and damnation due to thee, beget a deep ſenſe of thy Saviour's Love; and thereby enflame thy Love!

2. Conſider what he is to thee and for thee, ſurely he is all in all: a merciful and faithful Saviour. Haſt thou any Knowledge of thy fallen, depraved, curſed woful condition? and doth it not make thy love to burn within thee? He was a *Surety* for thee, and he is a *Saviour* to thee. He gave himſelf for thee, and now he gives himſelf to thee, with a large ſhare, and full portion of the purchaſe of his moſt precious Blood. Knoweſt thou not that the Holy and Jealous God was angry with thee? that all the miſeries

of

of Life, Death and Hell were due to thee, and that neither thy tears nor blood could wash away thy ſin? And that Chriſt hath done all that was required for thy atonement? O doſt not love him intirely, and intenſely to the higheſt degree, who procured thy pardon by his own condemnation, and bitter Death, who hath obtained for thee an acquittance from thy treſpaſſes and Debts, a Patent for Adoption, and a Kingdom with that Prerogative, even a Coheirſhip with himſelf?

Now thy Love to Chriſt as thy Prieſt and Advocate will appear.

1. In thy high prizing his righteouſneſs, and counting thine own, even all things but loſs for him. *Phil.* 3.8,9.

2. In eſteeming thy Life to be wrapt up in him. 1 *Joh.* 5.12. *Col.* 3.34.

And ſo for our Love to Chriſt in reſpect of his Prieſtly Office. Secondly examine thy Love to him as thy Prophet. SECT. 5.

1. Doſt thou Love and delight in his word, & his ordinances? doſt thou keep his word, & treaſure it up in thy heart? *Jo.* 14.23. 2. Doſt thou ſubmit thy carnal reaſon to the Spirit and Word of Chriſt? doſt thou embrace the motions of his bleſſed Spirit, though contrary to the inclinati-

ons, of thine own carnal affections and lusts: thy obedience to his teaching will prove thy love to him, and thy delight to hear him.

SECT. 6. 3. Examine thy love to him as King.

1. Art thou glad that there is a Law forbidding sin: that there is a Law in thy mind warring against the Law in thy members? dost thou yield thy self to his rule and government: and dost account it thy liberty, and thy happiness to be under his Command?

2. Dost thou bring all thy lusts to his Cross to be crucified: and deliver up thy most beloved sins, to be mortified by his Spirit? This is a sure sign of love to him, when we do not tolerate any lust against his will.

3. Art thou for Christ against all that rise up against him? Dost thou seek his Glory, endeavour that his scepter, and throne may be set up and exalted in the World, and in thine own Heart?

4. Art thou prepared to follow him, the Captain of thy Salvation, to leave all and follow him: as one that goes a warfare after Christ, to fight the good fight of Faith, and withstand the Flesh, World and Devil?

Thus

Thus far of thy Love to the ſecond Perſon, with the reaſons and effects of it.

The third head of examination, is of our Love to the Holy Ghoſt. There is unſpeakable cauſe for it. SECT. 7.

1. For his Infinite excellencies as God.

2. For his Work and Office, which is to apply to us the Benefits of our Redemption. The Spirit of God doth theſe things for thee, in order to thy Salvation, for which thou art Infinitely obliged to love him.

1. He reveals the deep things of God, the Myſteries of Redemption.

2. He enlightneth thy mind, to ſee and know the things of thy peace.

3. He doth convince thee of thy ſin and miſery, and thereby he prepares thee for cure, and deliverance.

4. The renewing of the will is from him, who is the Spirit of Regeneration.

5. He perſwades and enables every one to believe and embrace Jeſus Chriſt; that ſhall be called and ſaved.

6. He ſanctifieth the Heart, yea the whole man throughout and makes thee Holy, that thou maiſt ſee God, if ever thou ſee him.

7. He teacheth thee to cry *Abba-Father*,

ther, as the Spirit of Adoption.

8. He ſeals all that are ſealed to the day of Redemption.

9. And all the Spiritual true joy, peace and comfort, which any one hath, come from him, *Gal.* 5. 22. together with all ability for any ſervice, fruit and Benefit from Ordinances, which would not have been effectual to Salvation, if he had not bleſſed them. So that if you love Grace, or hope for Glory, you cannot but adore and Love the Holy Ghoſt, even as the Father and the Son.

Shew and manifeſt your ſincere Love to the Holy Ghoſt, by your Love to the Word given by his inſpiration, and all holy Ordinances. And for what do you love the Word and Ordinances, try it, is it not for the Heavenly Wiſdom, holineſs and the Divine efficacy and tendency of them, to make you wiſe to Salvation.

2. If you Love the Holy Ghoſt, you will deſire, and improve Communion with him, in all Divine inſtitutions, and Ordinances, in which he is graciouſly pleaſed to communicate his Graces: as in Preaching the word, *Iſa.* 61. 1. in Prayer, *Rom.* 8. 26, 27. In Sacraments, *Mat.*

*Mat.*3. 11. He makes the Christian within, *Rom.* 2. 29. engrafting us into the body, 1 *Cor.* 12. 13. He makes the flesh of Christ to be bread indeed, and his blood to be drink indeed, and his words to be Spirit and Life, *Joh.* 6.63. *Ep.* 5. 18, 19.

3. You will walk in the Spirit, and bring forth the fruits of the Spirit, *Gal.* 5. 22. and 16.

And thus much of our Love to God.

2. The second General Branch of examination, is of your love to man, to every man being your neighbour in true sence. SECT. 8.

Your Neighbour is either a { Brother, or Enemy.

1. Try your Love to all the Saints, and holy Brethren, not only in that particular Society of Christians, with whom you hold Communion, but to all that are scattered abroad, though under different Governments, and administrations as to circumstances of Worship; even all that are in the Body, and that love our Lord Jesus Christ in sincerity, *Eph.* 6. 24. You cannot Love Christ, except you love the Brethren, 1 *Jo.* 4. 20. *Jo.*

13. 34, 35. 1 *Cor.* 10. 17. For we being many are one Body.

Examine your ſelves; Firſt, Do you love them, as being all one in Chriſt Jeſus, 1 *Cor.* 16. 24. As fellow-heirs of the ſame Grace; *Eph.* 3. 6. And do you love them for the Truth's ſake, and for the ſake of Grace, even againſt all the prejudices of cuſtom, education, and ſmaller private differences: without difference? ſee *Gal.* 3. 27, 28. 1 *Cor.* 12. 13. Secondly, Do you love them though they excel you in Gifts, and Graces, degree and place; or them that are many ſteps below you in the World? ſee 1 *Cor.* 12. 24, 25. *c.* 13. 4. Thirdly, Can you ſympathize with them, and ſuit affections to their various conditions? 1 *Cor.* 12. 26. Bear one anothers burdens: *Gal.* 6. 1, 2. Can you viſit them and take part with them in their reproaches, and ſufferings for Chriſt and righteouſneſs: *Acts* 7. 23. *Hebr.* 11. 25, 26. Fourthly, Doth your love extend to all the Saints? *Eph.* 6. 24. 1 *Cor.* 16. 24. Fifthly, Can you break with all the World rather than with them, and do and ſuffer more for them, than for any other, and count Jeruſalem your chief joy? *Pſal.* 137. 6.

2. Try

2. Try your Love to Enemies, we must do good to all, and love men as men. First, Do you pray for them that God would turn them, and forgive them? *Mat.* 5. 44. *Acts* 7. 60. *Luk.* 23. 34. Secondly, Can you forgive them their treſpaſſes, as far as they are againſt you? as they are againſt the Law of God you cannot forgive, but ſo conſidered you muſt pray for them: but as the ſin is an offence againſt you, Charity requires you to forgive them; and not only the offence is to be forgiven, but the injury and dammage, if it be ſmall and tolerable. But though you cannot without ſin, remit the damages, yet you muſt ſeek your right with a charitable Heart. Thirdly, Can you feed your Enemy, when hungry, and cloath him when naked: *Rom.* 12. 20. In a Word, endeavour to carry your ſelf according to the Law of Love. SECT. 9. *Luk.* 11. 4. *Ephe.* 4. 32. *Collo.* 3. 13.

CHAP. V.

Trial of New Obedience.

THe fifth part of your task of ſelf examination is, your *New Obedience.* SECT. 1.

For your better undertaking of it, be pleased to observe what it is, and why 'tis called *New*. The thing it self, or *New Obedience*, is a hearty sincere, respect or aim at God's Glory, in keeping all his Commandments; or having a respect to all God's Commandments, and walking before God, in righteousness and holiness all the dayes of our Life, being redeemed from the hand of our Enemy. It is called *New Obedience*, in opposition to the service of sin, or obeying the Law in our members. For we being sinners by Nature; and corrupted with Original sin, we are inclined and given to serve sin, and to live after the flesh, *Rom.* 6. 11, 12, 13. 16, 17, 18, 19, 20. But when we are united to Christ in our Effectual Calling, and have Repentance towards God, and Faith in our Lord Jesus Christ, then we become dead to sin, and free from the dominion of it: we are married unto Christ, in Covenant, that we may abound in fruits of Righteousness, which are by Jesus Christ, to the praise and Glory of God, *Philip.* 1. 11. *Rom.* 7. 4. We are bound to do whatsoever he commandeth us, *Mat.* 28. 20.

SECT. 2. Now three things must be enquired after. First, The Subject and Principle, or

or root of this *New Obedience.* Secondly, The Rule of it. Thirdly, The End and design of it.

1. Whence is it that you perform service, or Obedience unto God? Do you serve him from Faith, Love, and unfeigned Repentance, towards God? Are you effectually called (remember what that is) are you united to Christ by Faith? (see what that is) are you turned from all sin, from your bosom-darling-costly sin, to God to obey his Law? (try your Repentance) have you a new Heart? have you the Image of God renewed upon you? are you sanctified by the Spirit? (look to *Anſ.* 35.) For New Obedience proceeds from the Heart renewed and sanctified.

SECT. 3.

2. Try your obedience by the Rule of it. That is the whole Word and will of God. *Pſal.* 119. 105. *Thy Word is a Lamp to my Feet &c, v.* 6. When I have respect to all thy Commandments; at all times, alwayes even to the end; *Pſal.* 119. 112. *Philip.* 2. 12. He that is such an one, doth not live in any known Sin, nor neglect any known Duty. He makes Conscience of duty to God and Man. *Acts* 24. 16.

SECT. 4.

3. Try and examine the end of your obedi-

obedience, what you aim at and deſign. *New Obedience* proceeds from a Principle of renewing Grace, is regulated by the Word of God, and directed to his Glory. And ſo what youlearn firſt in your Catechiſm, is the end of your Converſation and Obedience, See *Col.* 1. 10. *Phil.* 1. 11. 1 *Pet.* 2. 9. 1 *Pet.* 4. 11.

And thus much for the firſt duty before the Communion.

SECT. 5. The ſecond is the duty of Preparation for the Lord's Supper.

Having examined your hearts, if you find theſe Graces in you, then the work of Preparation is, to ſtir up the Grace of God given you, in putting your Souls in a readineſs to receive Jeſus Chriſt, as offered to you, with all the Benefits of the New Covenant, by adding to your ſelf-examination, humble confeſſion of ſin, earneſt ſupplication for forgiveneſs of ſin, and grace, if you find a want, or a weakneſs of Grace, then ſharpen your deſires after it, and pray for it, and add your thanksgiving for the means of Grace, and for Grace received.

Thus much for the Duties before the Sacrament.

CHAP.

CHAP. VI.

Duties at, and after the Communion together with motives and perſwaons to perform, the whole Duty in a due manner.

WHile you attend upon God at his Table, ſhake off all drowſineſs and vanity of mind; conſider at whoſe Table you are to Eat and Drink, and what the feaſt is. Therefore draw near with a holy reverence, with a clear knowledge, and lively Faith. Attend to what is ſet before you, the outward ſigns & what is done according to the Inſtitution of Chriſt, obſerve the breaking of the Bread, the powring out the Wine, and the giving of both to you. Know that you are to remember Jeſus Chriſt, and to ſhew forth his death, diſcern his Body; thirſt and hunger for him, receive him by Faith and the Benefits of the New Covenant: look unto Chriſt crucified with a broken heart, ſorrowing for ſin: meditate on the Love of God in his Son Jeſus, on the ſufferings of Chriſt, on the ſatisfaction given, Redemption and Victory obtained for SECT. 1.

for thee; caſt thy ſelf upon him, truſt to him, give thy ſelf to him, delight in his love, apply him for what thou doſt moſt ſtand in need of; renew thy Covenant, & thy engagement to be the Lord's, and excite thy love to all Saints, and be thankful.

SECT. 2. After the Sacrament, reflect upon your ſelves, review your carriage. Firſt, Conſider, have you diſcerned the Lord's Body: made an affectionate remembrance of him? Have you received him by Faith? Are you nouriſhed by him

"Secondly, If you find quickning "and comfort then bleſs God for it, "beg a continuance of it, watch againſt "relapſes, fulfil your vows, encourage "your ſelves to a frequent attendance on "that Ordinance. But thirdly, If you "find not preſent benefits by it, then you "muſt more exactly review your prepa- "ration, and carriage at the Sacrament. "In both which if you can approve your "ſelves to God and your own Conſcience "then wait for the fruit in due time; but "if you find that you have failed neither "(preparation or carriage) you muſt be "humbled, and attend upon it after- "wards with more *care and diligence.*

SECT. 3. The motives and arguments to perſwade

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to a frequent, and becoming celebration of the Lord's Supper.

Having directed you, and brought ſome aſſiſtance towards the holy and comfortable receiving the Communion, of the Body and Blood of the Lord, I might expect that you will ſay, you have now what you much deſired, and only wanted; for ſo great ſhould be the forwardneſs and zeal of every one, who bears the Chriſtian Name, to obey every Command of Chriſt, and particularly to addreſs themſelves to this Holy Ordinance, wherein the Love of Chriſt is ſet forth in his moſt precious Blood, that they ſhould not need motives to ſpur them on. But alas! how commonly do we ſee Men and Women excommunicate themſelves, and Non-Communicants crowding out at the Church-doors, leaving but a little flock behind, to feed upon his Body, and Blood, who laid down his Life for the ſheep. Truly, to ſee many depart who have been earneſtly invited to this feaſt of love, hath brought to my mind, the ſeparation that will be in the laſt day, between the ſheep and the goats. Wo, wo, to them when Chriſt ſhall bid them depart from him, who for love of eaſe, ignorance, and wilful impenitence go away

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from him, repreſented at his Table:

I ſhall draw out a few Arguments to perſwade poor Souls, to a Conſcientious well-prepared addreſs to the Table of the Lord out of the ſame ſtore-houſe, your very Catechiſm.

SECT. 4. Advantage or diſadvantage, are the prevailing motives, to perſwade or diſſwade. Now if you ſhall find the advantages very great of right and worthy receiving, and the loſs and ſin great of neglecting, or unworthy receiving, then I hope hope you wil bewon, and brought over to my earneſt requeſt. That you would be conſtant Communicants, but not ignorant, unprepared, and unreformed.

1. I beſeech you to conſider the great and gracious condeſcenſion of the moſt high and holy God, to reveal to you, the great Myſtery of Redemption, by his Beloved Son, and to make it plain, and to confirm weak Faith, to repreſent it by ſenſible ſigns. The Bread and Wine admoniſh you of the neceſſity of Chriſt, without whom you cannot live, and of the Benefit of Chriſt, whoſe effect is ſpiritual nouriſhment and growth in Grace. You have need of this plain way of information, by ſenſible ſigns: God ſtoops very low therein; neglect it not. What an advantage is this to be doubly taugh', by

by the word, and by *teaching ſigns*. Secondly, Conſider once again what is conveyed to your Souls by theſe viſible ſigns. Firſt, Jeſus Chriſt as dying, yea as dead in our ſtead for our ſins, to ſatisfy for them, and procure forgiveneſs: to reconcile us to God; and that his Death was effectual for theſe great purpoſes, becauſe we ſhew forth the death of Chriſt, by which all Heavenly bleſſings, are become Legacies in the *New Teſtament*. Secondly, Is it not profitable for you to ſee Jeſus Chriſt, and all the benefits of Redemption ſet before you, that God withholds nothing from you, if you will receive Chriſt; but ſets him and all things with him before your eyes; invites you to take him, and all his benefits: He offers him, yea gives, yea ſeals the gift of Righteouſneſs and Life, to make it ſure to you for ever, if you will but take and receive, as he hath appointed you. And what can be more to you than Jeſus Chriſt, and the purchaſe of his moſt precious Blood? are the forgiveneſs of ſins, Reconciliation, Adoption, ſupplies of all Grace, the Promiſes, which are exceeding great and precious, ſuch vile and common things, that you will not have them, though for coming for? have you no need of Chriſt, or no need

need of receiving him in this Ordinance? ſurely if he enjoined it to them who had been trained up in his Doctrine, known his Life, ſeen his miracles; how gracious is God to us, in appointing us ſuch a help, who have more need of ſuch repeated confirmations of his Grace? can you do as well without? or what need you care to have your graces ſtrengthened, or forgiveneſs ſealed? can you be ſo unthankful, and cold in your Love, as to neglect to remember him, in a way of his own appointment? Or would you be ſo careleſs to have the Act of Oblivion ſealed, by the great ſeal, and to be ſure of Life? Or are you ſo rich, that you can be without a part in the Everlaſting Covenant? Is he a Child of God that never enquires for the Legacie bequeathed by will? what is this, but the *New Teſtament* confirmed by the Death of the Teſtator.

SECT. 5. 2. You are invited, nay required to come, by one who muſt not be deſpiſed, a great King. This charge, *this do in remembrance of me*, was given by the Lord, in the ſame night wherein he was betrayed. That which you are invited to, is with greateſt earneſtneſs to be deſired, you will certainly dy for ever without Chriſt; come Soul take me and live, ſaith

ſaith Chriſt: whoſoever wil, let him come. And will you not come? can neither the authority of God, nor his Love, nor the laſt charge of a dying Saviour prevail with you? Oh will you not obſerve his charge, which was given in the ſame night wherein he was betrayed! when he was ready to ſacrifice his Body and Blood for your ſins! when he was ready to drink the bitter cup of God's wrath, appointed to be drunk by Infinite Juſtice; when he was ready to ſhed his Blood for the remiſſion of ſin, and to make the Covenant of Grace of force by his Death? ſo that thereby, all the Children might come in for their portions and ſhare, becauſe the Teſtator being dead, the Legacies became due to all that claim them. Will none of theſe things move you? but rather let all be loſt, than you trouble your ſelves to examine your ſelves, to repent of ſin, and embrace Chriſt, or to ſhake off your damning ſecurity and Spiritual ſloth! the Lord rebuke you in mercy, that you may be ſaved.

3. Doth the offended God, declare that he is well pleaſed with the death of his Son? Doth the Lord Jeſus Chriſt ſhew forth his own death, for ſin to Re- SECT. 6.

deem your Souls? Do not you hear him ſay, Thus was my Body broken, thus was my Blood ſhed, thus my hands, and my feet, and my ſide were wounded, thus I gave up the Ghoſt for you?—— And upon this, that Chriſt died, a Proclamation is made to all, that have any thing to accuſe the Soul of, Who can lay any thing to the charge of God's Elect? It is Chriſt that died: and to all ſinners that are caſt in law, that cannot deny nor mitigate their offences, nor bear the ſentence, much leſs endure damnation by that ſentence, I ſay, to all ſinners, notice is given, if any man ſin, there is an Advocat with the Father, who is alſo the propitiation for ſin. O Sinner, wilt not thou come to ſee this Death ſhewed forth? Soul, what haſt thou to ſhew, or plead, wherefore the ſentence of Eternal Death ſhould not be pronounced againſt thee, but this? Haſt not thou ſinned againſt the Infinite God? Doth not thy Conſcience accuſe, judg, and condemn thee according to the Law, which thou haſt tranſgreſſed? What canſt thou ſay for thy ſelf? If thou offer to plead any thing of thine own, either good intentions, deſires, purpoſes, works, or any circumſtances, to extenuate, and pare off the groſneſs of thy

Rom. 8. 33.

1 *Joh.* 1, 2,

thy ſin, thy Conſcience (except the ignorant and erroneous) like an upright Judg, well Learned in the Law and Goſpel, muſt needs ſtop thy mouth; overrule all thy pleas, and tell thee that without ſhedding of Blood there is no remiſſion of ſin; and that no Blood but the precious Blood of Chriſt, as of a Lamb without Spot, can cleanſe thee from thy ſin. Wilt not thou therefore caſt thy ſelf upon the Free Grace of God, reconciled and Satisfied with the Death of his dear Son? And wilt thou not come to that Ordinance; which he commanded his People to the end of the World to obſerve, in which his Death is ſhewed forth, and there ſhew him to God as the Death of thy Mediator, who hath made peace, and taken away ſin? and ſhew him alſo, to all thy adverſaries and accuſers, Lo, all you that ſeek my Soul to deſtroy it This is he who gave his Life a ranſom for me, he hath fulfilled the Law, ſatisfied the Divine Juſtice, what have you to ſay againſt me? Againſt all your accuſations, this I plead and alledge that Chriſt died, and overcame Death, and that he died for me. And be it known to all Infidels, and Blaſphemers, that the crucified Chriſt, is my Lord and Saviour:

into him I was Baptized, to him I am joyned, I am his. And O you the bleſſed Saints of God, take notice that I hope to be ſaved even as you, by him whoſe Name is Jeſus, who came to ſave his People from their ſin.

O you careleſs ones, who will not be at the coſt of a Sacrament, who will not come to the light, forſake your ſins, nor be joined to the Lord, to be his, by a renewed Covenant, you that will not take pains to know the Lord Jeſus, in the great work of Redemption, in which you are deeply concerned, that will not take time and pains to prepare your ſelves for the Supper of the Lord, give me leave to ask you theſe few queſtions.

1. Have you ſinned at all?

2. What doth every ſin deſerve?

3. Is there any other Redeemer but the Lord Jeſus Chriſt?

4. Do you think that his Death is ſhewed forth, in this Holy Sacrament?

5. Ought you not to obey his laſt will to make a remembrance of him? And will you not come to remember him? Oh what a ſight doth the broken-hearted penitent ſee, when the Father ſheweth the death of his Son, as fully ſatisfied, and pleaſed in him? and when Jeſus Chriſt

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ſheweth forth his Death as ſatisfying for all, with a full diſcharge to all that repent and believe the Goſpel, O how muſt the Heart needs melt, and love, as *Mary* wept and loved !

Let me add, Wouldſt not thou hate and abhor that Miniſter that would refuſe to Baptize thy Child ? or account thee as a Heathen, or a Publican ? And is it nothing to thee, that thou carrieſt thy ſelf like a Heathen, by thy ſtrangeneſs, ſinful, and ſlothful refuſing to come to this Ordinance: Thou doſt diſcover the ineffectualneſs of thy vow in Baptiſm to bind thee to be a thorow Chriſtian, and that thou art not the better for it; that thou thinkeſt that the preaching of Chriſt, is but a dry thing, of no power upon thy Heart; that there is not that good to be had by communion with Chriſt, that we ſay there is. In a word, thou art backward to renew thy Covenant in thine own Perſon, in thy riper years, and wouldeſt be as ſlack to be Baptized, if it were now to be done, as thou art to eat the Lord's Supper, for both are ſeals and ſigns of the ſame Covenant, and by conſequence thou art backward to become a Chriſtian. And what wilt thou be accounted in the laſt day !

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SECT. 5. The other motive is the loſs and diſadvantage by not receiving, and alſo by unworthy receiving. The Non-Communicants loſe all that true Believers get, that ſatisfaction, peace, joy, comfort, ſtrength and growth. The unworthy-receiver and unſound-Comnunicant, comes for the worſe. Firſt, Sin is a great diſcommodity to any one: the ſin of unworthy eating and drinking, is a ſin of great indecency, and misbehaviour, towards Jeſus Chriſt crucified for ſin thou art guilty of the Body and Blood of the Lord, that is, thou prophaneſt that which is moſt holy, and abuſeſt that which ſhould be moſt dear to thy Soul. Secondly, Thou eateſt and Drinkeſt Judgment to thy ſelf: for they who eat and drink unworthily, provoke God to puniſh them, they draw down Judgments upon themſelves, and others alſo. Thirdly, Thou loſeſt the Benefit of Spiritual nouriſhment and growth in grace, thy ſins grow, thy Heart waxeth worſe and worſe, more deceitful and hard, if not more prophane, even to nauſeate that from which thou receiveſt no ſaving Benefit. In a word, thou haſt no Communion with the Father in his Love, with Chriſt in his merits, with the Holy Ghoſt in his Grace and com-

comforts. nor with the Saints of God in Love, and Heavenly priviledges. Oh what a loſs, and diſadvantage is this! Conſider what I ſay, and reſolve by the Grace of God againſt affected ignorance, Spiritual and killing ſloth and eaſe, againſt unbelief and falſneſs of Heart, ſhrinking from thy Covenant, Vow and Promiſe, and ſee that thou ſin no more, by omiſſion of this great duty, and neglect of this high priviledge, nor by an unworthy eating and drinking. But hunger and thirſt after Chriſt, and thou ſhalt be filled with his Grace and Glory. Come with thy wedding Garment, and thou ſhalt never be caſt out. If thou wilt ſhew forth his death until he come again, when he comes, he will receive thee to himſelf, and thou ſhalt be for ever with the Lord. So be it, *Amen, Amen.*

FINIS.